SUPPLEMENT
TO THE
NONCONFORMIST.

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Literature.

(Continued from the body of the Paper.)

NEW EDITIONS.

The Story of the Life of George Stephenson; including a Memoir of his Son, Robert Stephenson. By S. SMILES. A new edition, thoroughly revised. (John Murray.) When this work appeared in larger and more costly form, as the third volume of the author's "Lives of "British Engineers," we noticed at some length the matter which has been introduced since the first appearance of "The Story of George Stephenson," and especially the memoir of the late Robert Stephenson. It is not now necessary to commend a book that has been and continues to be one of the most widely popular ever produced. It is once more attainable in the convenient post octavo size in which the public already possess "Self Help" and "Industrial Biographies"; and, as might be expected from the publisher, of thoroughly handsome appearance, though the cost is small.

James Brindley and the Early Engineers. By S. SMILES. (John Murray.) This work is, as many will at once understand, a reproduction, in a more compact form of the first volume of the author's "Engineers"; and is issued as a suitable companion to the Stephenson volume—Brindley having accomplished for canals in England what the other did for railways. About a third of the contents, however, has for its subject the labours of those earlier engineers, Vermuyden, Myddelton, and Perry, whose works of drainage, embankment, and water supply, were the grand achievements of the times in which they lived: and, for the sake of a complete view of the greatest efforts at a canal system, there is appended a memoir of Pierre-Paul Riquet, the constructor of the Grand Canal of Languedoc, as prepared for the French edition of "Self Help." The latter is a very interesting addition to biographies of the class. The volume ought to be in every mechanics' library, and in the private possession of every book-buying young man.

Festus: a Poem. By PHILIP JAMES BAILEY. Seventh Edition, Enlarged. (Bell and Daldy.) "Festus" retains its hold on the younger mind of thoughtful England. After more than twenty years' acquaintance with it, we have a higher conception than ever of its wealth of imagination, its grand passion, and its fulness of power. But more than ever does it seem to us a wayward, faulty poem, often offending pure taste, and always strongly rhetorical rather than quintessentially poetical. It reaches to nearly 600 closely-printed pages: but it has, fortunately, *an index*—which earns our gratitude, considering that the interest of the poem is chiefly in its metaphysical speculations and moral truths, and that it contains extraordinarily brilliant isolated passages, however defective as a whole, and is thus best enjoyed in fragments. We have not either of the earlier editions at hand—save the first,—so that we are unable to say what are the differences of this seventh as to *enlargement*, in comparison with others. Should we make any discoveries hereafter, our readers shall learn what they are. Meanwhile we would not delay the announcement of a new and elegant edition of a work which, even when estimated less highly than by those enthusiasts whose opinions (as we are sorry to see) are still appended to it, commands our reverence for the intellectual greatness of its author.

The Life of Wesley; and the Rise and Progress of Methodism. By ROBERT SOUTHEY. (Bell and Daldy.) This volume appears as one of "Bohn's Standard "Library," which series has passed into the hands of Messrs. Bell and Daldy, though it still retains the general title by which it has become universally known. The present edition of Southey's Wesley has not, like the last, issued by Messrs. Longman and Co., the notes of Samuel Taylor Coleridge; but there is given to it a special character by the insertion, as extended footnotes, of such portions of the Rev. R. Watson's "Observations" on the original work as may throw light on matters of fact—a feature which all who know Southey's onesidedness will value highly. One is exceedingly glad to see a book of so high a character, whatever its faults, produced in such form as to be accessible to readers of all classes.

Lives of the Queens of England, from the Norman Conquest. By AGNES STRICKLAND. A New Edition, carefully Revised and Augmented, in Six Vols. Vols. 1 and 2. (Bell and Daldy.) We learn from the Preface, dated October of the present year, that it has been the author's "long-cherished wish that she might obtain a "larger public support for this, which has been the chief "work of her life: and with this view she has recently "repurchased the copyright of the entire series, and now "issues *them* in a form and at a price which will bring *it* "[*sic*] within the reach of all classes." The form is that of "Bohn's Historical Library," in which this work is now included with Evelyn, Pepys, Jesse's Stuarts, and some others. We heartily welcome this appropriate reissue of the most popular historical work which has appeared for many years; and need not praise what all know so well, the unwearied pains with which the task has been performed, involving as it did much laborious research amongst inedited and previously unknown documents, or the just conception of personal memoirs which appears in the minute and carefully-produced detail by means of which the queens, the courts, and the life of the past become clothed with form and colour, and acquire an intelligible reality to the mind. We do not mean to imply assent to all Miss Strickland's special judgments of fact or of character, and indeed often differ from her estimate of things; nor do we think the manner of writing always the best; though it is useless to criticise *style* where two persons, indistinguishable from one another, have had part in the composition,—a fact, in this case, long known to those who hear literary gossip, and now gracefully admitted by Miss Strickland herself, in a passing allusion to that modest sister who has participated in her labours, while refusing to allow her name on the title-page. But there is hardly any piece of prose writing by woman, of which, on the whole, our country has more reason to be proud, or which our children are more likely to cherish. The interesting Preface, to which we have alluded, refers most justly to the vastly different position in which Miss Strickland's labours have placed the lives of Jane Seymour, Anne of Cleves, Katharine Howard, and the consort of James II.; and of her obligations to MM. Guizot, Michelet, and Champollion, for the communication of most valuable materials previously inaccessible or unemployed; as well as to the Bedingfield State Papers for corrections of erroneous statements, to which Foxe and Burnet had given currency, regarding Elizabeth's journey from the Tower to Woodstock, and her subsequent imprisonment. The two volumes of this new and cheap edition already issued extend to our Queen Mary; and four more volumes will complete the series.

FOR THE YOUNG.

The Life and Lessons of Our Lord, Unfolded and Illustrated. By the Rev. JOHN CUMMING, D.D., F.R.S.E. (J. F. Shaw and Co.) We are not sure that this work was prepared by the author for the young specially; and certainly its fitness to interest, to instruct, and to excite religious feeling, is not confined to them; but its thorough intelligibleness, its explanations of matters with which cultivated persons are familiar, and its range of practical suggestion, as well as the peculiar style of its illustration by pictures printed in colours, lead us to place it here as a work that directly addresses the understanding and taste of the elder and more thoughtful of our young people. It is, in our judgment, the most unexceptionable and the most useful of the various works of its author. It has the fruits of large and minute knowledge of the critical interpretation of the Gospel; and it has further the condensed spiritual applications to the conditions, relations, and duties of human life, as well as the sum of the doctrinal teachings, which years of pastoral ministration have brought to the most definite and complete expression. It is sometimes tinged by conventional feeling, sometimes by interpretations that simple truth to the text would reject, and sometimes by the millenarian tendencies that, as we firmly believe, have corrupted so much of the best influence of the author. Thus, we neither accept the statement that the "mysterious strangers" who paid homage to the infant Jesus were "of royal rank," and "from the lost ten "tribes"; nor admire the taste which describes Christ's blessing of little children as "the interesting history of "the earliest ragged-school, instituted in the streets of "Jerusalem, with the consent of the mothers, by the "Son of God"; nor acknowledge the appropriateness of the greater part of the section on "The Signs of the "Times," further than its more than usual modesty and reticence extend. At the same time, the bulk of the book is right good matter, in the author's best and chastest style; and it is illustrated both by good woodcuts, and by coloured plates that are far more artistic, whatever their shortcomings, than the greater part of similar attempts at the application of colour to the adornment of books.

From Dawn to Dark in Italy: a Tale of the Reformation of the Sixteenth Century. (Religious Tract Society.) We could, without reserve, transfer almost the whole of the modest and truthful preface to this volume to our columns, as the general criticism of its character and merits with which we can be perfectly content. A sentence or two will be indispensable to us. The writer has attempted "to "present a faithful picture of a period the most "eventful in the religious history of Italy; when "the little light that had always lingered among the "Vaudois in the recesses of the Alps seemed rising and "spreading on the horizon towards perfect day. Many "a heart in the crowded cities of the priest-ridden land "hailed it with gladness. Cloistered monks, nuns in "their narrow cell, Roman nobles, Florentine citizens, "Venetian senators, not a few, opened their souls to its "effulgence. It has been painful to write how that "glorious light was quenched, gradually, but surely." The author justly remarks that English Christians seem to know less about the Italian reformers than any others, and it is therefore a labour to be welcomed and warmly praised, to preserve and to make more fully known "the "names and histories of those who fought and fell in "this struggle for God's truth." We can bear our testimony to the remarkable care with which the subject has been studied from the original sources and authorities, and especially to the truthfulness of general representation, and to the close observance of the facts of history and of personal story, by which this excellently conceived and executed tale is distinguished. It is most interesting, full of the most reliable information, and instinct with a true life and spiritual power. It is one of the best books of the season, and one of the best of the class to which it belongs. An *almost* sensational hue lies on a few passages of description; but vivid conception and deep feeling seem to have run away with the usually admirably controlled pen. It is not the young only who may be instructed and improved by it; but in youthful minds it may have a special influence in quickening an interest in historical and ecclesiastical studies.

The Happy Holidays; or Brothers and Sisters at Home. By EMMA DAVENPORT. (Griffith and Farran.) A capital book for twelve-year-olds of both sexes,—full of truth to the character and life of children, full of interesting incidents, carrying its young reader onward with a genuine fascination, diffusing healthful and elevating feeling through the soul, and never for a moment lapsing into the stale or the unreal, into the commonplace, or the formally didactic:—only just now and then a trifle formal in dialogue.

A Week by Themselves. By E. MARRYAT NORRIS. (Griffith and Farran.) A book for the children of about seven to ten; written, we fancy, with a mother's knowledge of children, and with vivid remembrances of childhood. All is truthful. Such Crusoeing! such capital things, and joyous things, and serious-sided things, seen, done, and endured! And such wholesome lessons learnt! By all means let the youngsters have the chance of reading it.

The Vicar of Wakefield. By OLIVER GOLDSMITH. "The Shilling Entertaining Library." (T. Murby.) The object of Mr. Laurie's "Entertaining Library," which we have often had occasion to commend, is "to "provide the young, and generally speaking, the less "educated portion of the community with books which "they will find *readable*." It has well maintained its character: but of the present volume we must say, at the risk of being sneered at, that we would hardly give "The Vicar of Wakefield" to those who are still, in the proper sense, "*the young*"; while, to their elders, whether the "*less* educated" or the *more* educated, there is not a more "readable" book in the language. The appearance of this handy little edition, "prepared for "being well thumbed," is therefore to be greeted with approbation.

COMPLETED VOLUMES FOR 1864.

Good Words for 1864 (Strahan and Co.) lies before us, a splendid-looking volume in purple cloth, with gilt edges: a book fit for the drawing-room, though cheap enough to be the adornment and the delight of the cottage. Having said many things about the contents as the successive numbers appeared, we have now only to give the completed volume a hearty welcome, to bid the editor (as we do earnestly) *God speed*, and to remark especially that the illustrations of this excellent book have all the claim to be preserved as works of art which has been recognised as to the *Cornhill*, and might suitably be preserved in a portfolio.

The *Leisure Hour*. The *Sunday at Home*—(Religious Tract Society.) Nothing new can be said of these. They hold their own not only successfully but with increasing grip on the mind of the classes in which they circulate: and no better periodicals exist for the home of the artisan, the evening table of the village club, the library of the factory, the Sunday-school, or wherever else our working people are to be found. Not that they address these alone; we have found them in great favour with young people generally; and no Christian family, having once received the *Sunday at Home*, would like to lose it from the house. The illustrations in colour attract the young. The woodcuts seem to us to have greatly improved in character and force.

The British Workman. The Band of Hope Review. (S. W. Partridge.) Always foremost in woodcut illustration of cheap books, Mr. Partridge may legitimately look with pride on these two completed works, which are noticeable for their appropriate and interesting contents, for their perfect pictures from the works of real artists, W. Hunt, J. D. Watson, Harrison Weir, Henry Anelay, and for their illuminated covers, which, we fancy, in many a working man's house will find their way into frames to be hung over the chimney. Such pennyworths as these monthly sheets are nowhere else to be seen.

The Mother's Treasury (Book Society) is a most excellent volume to be given to young mothers, to be read at mother's meetings, and to lie near the hand of mothers who can snatch but *moments* for reading from the cares of a family. All its papers are good, some highly excellent, and is is well got up.

The Children's Prize: Edited by J. ERSKINE CLARKE, M.A. (W. Macintosh.) This is one of the prettiest of the children's magazines; printed in noble square octavo, well illustrated, and only a penny; and now appears complete, in highly gilt cloth, as a most attractive book for a Christmas gift.

The British Workman's Almanac, 1865, and *The Band of Hope Almanac*, 1865 (S. W. Partridge), are two sheet almanacs, containing useful particulars additional to the calendar, with passages of Scripture, exceedingly well chosen, for every day in the year, and pleasing pictures engraved on wood. No more attractive, and scarcely a more useful, almanac sheet could be placed on the wall of a cottage home, than one of these.

MUSIC.

The New Sunday-School Tune Book. Edited by the Author of "Sacred Harmonies." (Jackson, Walford, and Hodder.) Our commendation of this little contribution to sacred song may be conveyed in a word. The tunes are excellent, both intrinsically and in their adaptation to the hymns which are placed at the foot of each. The greater part of them appear to us quite new; the melodies are neither commonplace nor peculiar, but simple and sweet; while the harmonies are occasionally so delicate as to remind us of Hatton, albeit his name is associated with secular music. The success of this selection will depend mainly upon the extent to which part-singing has been cultivated in Sunday-schools. It is by no means a book for inexperienced singers, but rather for more advanced and music-loving scholars. It is of course doubtful whether the new airs can supply the place of those so well known and so universally sung in all Sunday-schools; but it surely would not be difficult to introduce them gradually, as musical talent is developed, and the result, if successful, would be alike pleasing to learners and listeners. The book is published in so cheap a form that there need be no hesitation at any rate in making the experiment. It should be added, that most of the tunes are contributed by James Sampson; a few also bear the names of Rev. James Mursell and S. D. Rickards. Among the new hymns contained in the selection, those of Mr. Edwin Hodder are, for the purpose, very excellent.

"FROM DOUBT TO FAITH."

YOUNG MEN'S CHRISTIAN ASSOCIATION.

On Tuesday evening, the 13th inst., the Rev. R. W. Dale, M.A., of Birmingham, lectured at Exeter Hall for this association. J. D. Holcroft, Esq., presided, and the hall was about three parts full. The title of the lecture was, "From Doubt to Faith." Mr. Dale at the outset disclaimed the intention of meeting in detail the assaults of modern scepticism, and addressed himself to those who, in his own words, were "in real trouble about the truth of the Christian Scriptures—who were in doubt, not about particular doctrines, or the authority of particular books, but about the fundamental facts on which the whole Christian system rests—who felt the force of the difficulties which are urged in our own times by the most influential of the men who are attempting to reconstruct from its foundations the religious faith of Christendom." He supposed the case of persons who might be perplexed by the pretensions of Christ and His apostles—who might be incredulous as to the miracles they wrought, and, on the whole, unsatisfied that during the interval of eighteen centuries which has elapsed since they are alleged to have been wrought, some strange superstitious stories might not have crept into those narratives which are now received as the veritable Gospel histories. To such he said:—

I am here to-night to say that there is plain and incontrovertible argument for the credibility of the miraculous portion of the Gospel history, and to point out the nature of that argument. I shall not try to drive you from doubt by the terrors of the wrath to come; or to denounce you into belief by calling you bad names if you are in honest difficulty. I shall not try to overawe you by the authority of great men. I shall appeal to your calm judgment, not to your passions. I do not wish to sweep you from Doubt to Faith by a tide of feeling, or a storm of rhetoric,—I want you to walk firmly along a hard-beaten road. I will not attempt to convince you by arguments that do not convince myself. If any link in the chain of proof seemed weak, I would tell you so. It would be to do the foulest dishonour to Christ to attempt by any of the devices of sophistry to bring a solitary heart to His feet.

After noticing the various hindrances to the transition of doubt to faith, such as (1), the denial of historical veracity to the Christian records; (2), the sentiment that a hearty and secure religious belief in religious truth is impossible, and (3), the misunderstanding of the method of inquiry, the lecturer said—

I undertake, then, to show that this story of Christ and of the Christian miracles is not a mere cluster of myths that rose up in the middle of the second century, nobody can tell how or where; that it is not the mere embodiment of wild Jewish expectations, or as a mass of untrustworthy traditions, handled variously by the four Evangelists according to the various interests of conflicting parties in the early Church; but a piece of solid history, which will bear all the weight of confidence we wish to rest upon it.

He then proceeded to show the drift of the historical evidence of eighteen centuries, showing how, in every succeeding age, the same books were quoted by different writers, as those which we now possess, and adding that

During the seventeen-hundred years which have passed since their days, no scholar, having any claim to be heard, would be bold enough even to insinuate that the Christian records have undergone any change. To make all sure, however, to those who are unfamiliar with these inquiries, let me say that one great and irresistible line of evidence in proof of this, is supplied by the divisions and controversies of the Church.

Basing his argument for the authenticity of the Scripture histories upon the fact that, amid all the religious controversies of the earlier and later ages, the several contending communities retained, and still retain, the same Scriptures; he reached this conclusion:—

Since 347, at any rate, the history of Christ has been untampered with, either by ignorant superstition or by learned fraud, for had either the East or the West endeavoured to add to the Gospels a solitary discourse as having been delivered by Christ, or a solitary miracle as having been wrought by Him, however successful the attempt might have been in one communion, the hostile Church could never have been induced to sanction the crime. When Pope and Patriarch were thundering mutual excommunications, the attempt on either side to tamper with the Scriptures would have given the other a great victory. Instead, therefore, of being separated by eighteen hundred years from the time at which these books are said to have been written, we are already virtually standing in the middle of the fourth century.

All readers of historical evidences are pretty well acquainted with the authorities which are usually quoted in illustration of the fact, that the Scripture histories existed in their integrity in the second century. Of Origen, who was born in A.D. 185, Mr. Dale remarked, that Dr. Tregelles had said, "We can, in his extant Greek writings alone—I speak this from actual knowledge and examination—find cited at least two-thirds of the New Testament; so that had such a thing been permitted as that the Gospels and some of the other booksshould have been lost, we might restore them, in a great measure, by means of Origen." Irenæus also, who was made Bishop of Lyons, A.D. 177, mentions by name all four Evangelists as having written Gospel histories. Having brought his review down to this period, the lecturer said:—

Only about seventy-seven years have passed since John, the last of the apostles, died; can we find a path as firm and plain over these eighty years as that by which we have crossed the previous seventeen hundred years? or is the path now lost? do we get now into the region of mists? My answer is, that there is a path still plain enough and firm enough: and that the only mists are those which have drifted across from the German Ocean, and which will scatter and vanish as soon as they are touched by a little sunlight. We have eighty years before us, and there is more than one path by which we can cross them.

Mr. Dale then proceeded to prove that the Gospel histories which are thus traced back to the time of Irenæus were identical with the "Memorials" referred to in Justin Martyr's Apology, written A.D. 140, inasmuch as the latter not only spoke of the chief events of the life of Christ, but made use of the same phraseology as was employed by the Evangelists. As a further proof that the Gospel of St. John especially was really written by that apostle, the following quotations were made from the writings of Irenæus, concerning one who had had familiar intercourse with him:—

Irenæus, in his book Against all Heresies, says:—

"And Polycarp, a man who had not only been *instructed by the apostles, and had familiar intercourse with many that had seen Christ, but had also been appointed bishop by the apostles*, in Asia, in the Church of Smyrna; *whom we have also seen in our youth*, for he lived a long time, and to a very advanced age, when, after a glorious and most distinguished martyrdom, he departed this life,"—*Irenæus, quoted by Eusebius.* "*Ecc. History*," Book IV., cap. 14.

And, again, in a letter of Irenæus to Florinus, a heretic, he says:—

"I saw thee when I was yet a boy in the Lower Asia with Polycarp, moving in great splendour at Court, and endeavouring by all means to gain his esteem. For I remember the events of those times much better than those of recent occurrence. For the studies of our youth, growing with our minds, unite with them so firmly, that I can tell the very place where the blessed Polycarp was accustomed to sit and discourse, and also his goings and his comings in, and the character of his life, and his personal appearance, and his conversations with the people, and *his familiar intercourse with John*, as he was accustomed to tell, and with others *that had seen the Lord*. How, also, he used to relate their discourses, and *what things he had heard from them concerning the Lord; also concerning His miracles*, His doctrine; all these, in consistency with the Holy Scriptures, were told by Polycarp, as he had received them from the eye-witnesses of the doctrine of salvation."—*Irenæus, quoted by Eusebius*, "*Ecc. Hist.*," Book V., cap. 20.

Polycarp was the friend of the Apostle John, and Irenæus had known Polycarp; and yet we are asked to believe that Irenæus received a life of Christ as having been written by John, which was not written till forty years after John's death.

The friendship between the martyr Polycarp and the Apostle John is assurance enough that, since Irenæus accepted the fourth Gospel as having been written by that apostle, it could not have been written, as alleged, in the middle of the second century.

Or, to assign to these facts their lowest possible value, this friendship absolutely demonstrates that Irenæus would never have acknowledged the present Gospel of St. John, with all its remarkable miracles, as authentic and genuine, if St. John himself had not told a miraculous story. The last extract, indeed, demonstrates that John spoke to Polycarp of the miracles of Christ.

After adopting a similar mode of proof as to the authenticity of the Epistles of St. Paul, the lecturer combated the five principal reasons which he said might be urged for refusing to receive the testimony of the Apostles and Evangelists, viz., 1. That miracles are absolutely impossible. 2. That miracles wrought in an unscientific and remote age are incapable of scientific proof. 3. That it is not contrary to experience that testimony should be false, but it is contrary to experience that a miracle should be true. 4. That the apostles were fanatics, and believed, under the influence of religious enthusiasm, that they saw and heard what really never happened. 5. That they proclaimed a story that they knew to be false. Our space will not permit us to trace the arguments which Mr. Dale used to dispose of these objections, and most of our readers have probably met with them elsewhere, sustained at greater length and with more detail. We can only add Mr. Dale's closing appeal to his audience:—

Listen, I implore you, ye exalted intellects of past generations, enthroned now in the reverence and affection of the people of all lands—theologians, philosophers, scholars, poets, statesmen,—who lived and died in the love and service of Christ; and of His Church!—Augustine, Bernard, Hooker, Pascal, Milton—listen to us, your descendants, who are fighting still for the faith once delivered to the saints; upon some in our age let the fire of your genius and the fervour of your devotion descend!

And yet He whom we serve can work great wonders by the feeble, as well as by the mighty. An honest and a fearless heart—an intellect that rejoices in God's strength, rather than in its own—a life made beautiful with the light that shines from the face of God—these, after all, are the great elements of our power. To these, God will give a glorious victory.

AN ENGLISHMAN IN AMERICA ON THE CIVIL WAR.

(*From a Correspondent.*)

NEW YORK, Nov. 24, 1864.

If our days are measured by the intensity of our feelings or the variety of our emotions, many persons in this country have lived years in the last three months. Under the all-absorbing influence of that great political contest, the result of which was either to give more vigour to the war and to carry us on to victory, or to render victory of no avail by proposing a shameful peace, we have scarce heard the clang of arms, or heeded the progress of the war. I could hardly have imagined that such profligacy could have prevailed, even amongst the political hucksters who are the curse of the country, as has been openly displayed by the men who have assumed the leadership of the so-called Democratic party. Under a pretended desire for peace they have been assisting the designs of the rebel slaveholders, and would have sacrificed the honour of the nation, the great principles of the constitution, the lives of our brave soldiers,—anything to save their party and assume once more the reins of power. Yea, they were even plotting to bring about a revolution by force of arms, should they be defeated at the polls. Fortunately their designs were discovered and frustrated by the prompt action of the Government. But in spite of all their efforts to arouse the worst passions of the basest of the people by the grossest misrepresentation of the character and policy of our present rulers,—in spite of their open threats of violence, and their secret treason,—in spite of their diabolical ingenuity in denying the existence of any conspiracies, and in endeavouring to make it appear that they were mere fabrications of the Administration got up for political effect,—the Copperheads are defeated,

the crisis is past, and the Government stands stronger than ever—its policy being endorsed by a large majority of the people, and a flat denial given to that resolution of the Chicago platform which pronounces the war a failure, and says that the people of this country are averse to its further prosecution. They are defeated, and the clouds of dread which overhung us are dispersed; the ship of state rides in deep water, out of danger from shoals and sunken rocks; the fear of secret foes is past, and we now look only at the enemy before us, whose thinned ranks are fast yielding to the only commissioner in times like these—the cannon and the sword. In the beginning of this rebellion one of the Southern leaders exclaimed in Congress, "The time for compromise is past!" Our artillery now re-echoes that cry through every State in rebeldom. "The time for compromise is past."

When we consider the recklessness of the Copperhead leaders, and the treachery of which they are capable, we have indeed reason to thank God for the victory which has been achieved, and to take courage. And now that we are clear of these dangers, let us see what is the promise for the future. The great feature of the Baltimore platform, which has been adopted by the majority of the people of these States in the re-election of Abraham Lincoln, is that which refers to the abolition of slavery by legislation of the Congress. In the last Congress the preponderance of old pro-slavery representatives, who were no longer exponents of the true sentiments of the people, prevented the passing of any measure of amendment, because a majority of two-thirds is necessary. In the next Congress that measure will be secured, and we may then hope to see the downfall of that system of human chattelism which has been at once the disgrace of this country and the prolific source of all our troubles, of which, in fact, conspiracy, rebellion, war, are the accursed fruits.

With the abolition of slavery vanishes the overwhelming influence of the slaveholder. The same principle which gives landholders political influence in England has given to slaveholders influence here. Land gives votes in the one case; in the other the slaveholder votes according to the number of persons in his service. His slaves cannot vote, but he votes on their behalf, or rather votes through them on his own behalf. It was by means of this law (which was not passed without great opposition when all the world was slaveholding) that the aristocrats of the South have robbed the Southern people of their rights, and ruled the whole country for the last thirty years. The abolition of slavery will increase the material prosperity. Enterprise will be stimulated. Resources which have remained untouched under the paralysing influence of forced labour will be developed, even agriculture itself will receive a new impulse, and thus the products of the country will be largely increased. Why are not Virginia, Kentucky, and Missouri, as flourishing as their sister States, Pennsylvania, Ohio, Iowa, or Illinois? Why have the former been outstripped in wealth and population by the great Western States of only a few years' growth? Why? Because the tide of free emigration shuns the shadow of the slave-power, and rolls along only where the sun of freedom shines upon the soil. The question is sometimes asked, and it appears to be a very knotty one to some English political sages, "What will you do when you have subjugated the South?" I beg to say here parenthetically, that we do not seek to subjugate the South—we only want to get rid of Jeff. Davis, who is in every sense a usurper; and you will see that there will be very few difficulties to solve. But if it is necessary to subjugate the South, we can do it, and hold it too—by filling up the land with freemen, who will be furnished with as good a title to the soil, by deed of gift from the United States, as most of those who now possess the land. This Government called most of these States into existence and made them what they are—and are they to turn round and claim a right to establish another Government at variance with the spirit of our institutions? If they endeavour thus to rob the people of this country of their right to go where they pleased, and to do what they please (within the limits of just law) on the part of this continent claimed by the United States they must take the consequences. The violators of oaths that they themselves have assisted in prescribing—the breakers of laws that they themselves have helped to make, of constitutional obligations that they had helped to form, and agreed to as equally binding upon all—are guilty of a crime that has no parallel in history, and deserve punishment proportioned to that crime.

The material prosperity of the South would not merely be increased by the abolition of slavery—but wealth would be more diffused. Hitherto the few have been enriched at the expense of the multitude. The slaveholder obtaining the supplies needed on his plantation in exchange for his sugar or cotton, has excluded the grocer, the dry-goods man, the shoemaker, and all the various tradesmen common in a free community. Let the labourers be made free and properly remunerated, and shops must be opened for the supply of their wants, thus another class of population will be added to the community—who, whilst enriching themselves will add largely to the general prosperity. At the same time the demand for merchandise will be increased, because the free labourer will purchase far more clothing, &c., than would be doled out to him as a slave by a master whose first idea is, how to make the largest profit out of his servants' labour. Another benefit which would follow the addition of such a population to Southern society would be the promotion of popular education—the absence of which has been of great assistance to those agents of evil who have dragged the South into the abyss of misery in which she is now plunged, and to the presence of which in the North, a great deal of our peace and prosperity may be ascribed. The poor inhabitants of the South are ignorant and degraded beyond description. I have been informed by those who have been amongst them that even the negroes themselves are frequently their superiors. This ignorant class has been made use of by the slaveholders to serve their purposes, and since education would have rendered them less apt and willing tools, the superior class have never done anything to promote education, which of course the poorer class were unable to procure for themselves. Let a middle-class be formed, and the people will be educated, for it is from such a class that all attempt at elevating humanity proceed. Degraded pauperism has no ambition to attempt its own elevation, and an aristocracy, whether feudal or slaveholding, will only do the work under compulsion, being interested in perpetuating ignorance.

Still greater and far more important are the religious advantages that will accrue to the South, and to the whole country, from the abolition of slavery. Whilst the footsteps of the home missionary have endeavoured to keep peace with the advance of emigration in the Western States, whilst he has carried the Gospel where the people were too poor to build a church or support a minister, he has been driven from the slave States, whose system could not endure a free Gospel proclaiming liberty to all. The school-house and the church are alike objects of dread to the slaveholder, as they are emblems of a civilisation before which his "last relic of barbarism" must vanish, and therefore on every hand slavery has resisted their advance. It has met us in our missionary societies, in our Bible societies, in our tract societies, with a subtlety of opposition that has lessened the influence of those institutions, and demoralised many of their supporters, who have weakly made a sacrifice of principle out of respect to the feelings of their Southern brethren.

The South has had ministers and preaching, but they preached justification of slavery to the master, obedience to the will of man to the slave; and the circulation of any works that tended to throw the slightest suspicion upon the truth of such doctrine was vehemently opposed—nay, further, by the assistance of men of timid and yielding character, they succeeded in obtaining the publication of some works in such a mutilated form, that the authors, had they been living, would have vehemently protested against. Imagine Wilberforce circulating in the South *minus* his protest against slavery, or the works of Wesley, who denounced the slave-trade as the "sum of all villanies," rendered entirely silent on the subject. Can any one question the moral influence of such suppressions on those who demanded them, or on those who connived at them? Emasculated by a conscious sense of a feeling akin to guilt, could they enter with any zeal into the work of evangelisation in the Southern States? Would they not rather leave it to the discretion of their Southern brethren as to how the Gospel should be preached to the black, and how it should be preached to the white. This has been just the course pursued, and those who have protested against it have been stigmatised as bigoted fanatics, men of narrow minds, of unchristian temper; and thus the subject has created divisions which have prevented unity of effort in many benevolent enterprises.

Let slavery cease, and the Gospel will tread through the length and breadth of the South, and Christians of every denomination will unite their efforts in extending its influence. The fiat has gone forth, and slavery must die. It is even now dying a fearful death, dragging down in its last agony thousands of its devotees, together with the champions of freedom who are marshalled for its overthrow. I would close my eyes to the smoke and gore of battle-fields. I would stop my ears to those cries of woe that are borne Northward on every breeze. I pray that the horrors of war may cease; but I could not say to the South, "Come back, and let things be as they were": I dare not pray for peace with oppression still dominant in the land. Slavery has chosen the manner of its death. Providence has so ordered it that slavery is set against the nation's life, to show us that it is our duty to tear up the system by the root, and woe be to us if we falter in the work. If we do it faithfully, a glorious future is before us. Take away this "root of bitterness," and there will be a union such as has never been and never could exist before. Compromise with it in any way, either in union or disunion, and what remains but anarchy for generations to come?

R. L. H.

THE EMANCIPATION SOCIETY AND PRESIDENT LINCOLN.

On Thursday a deputation from the "Emancipation Society" in London waited on Mr. Adams, the American Minister, to present to his Excellency, for transmission to the United States, an address congratulating President Lincoln on his re-election.

Mr. EVANS, the chairman of the society, introduced the deputation, and the address was read by Mr. CHESSON, the secretary. After a few words from Mr. P. A. TAYLOR, M.P.,

The Hon. and Rev. BAPTIST NOEL expressed the lively satisfaction with which he had heard of the re-election of President Lincoln, which he thought to be as creditable to the intelligence of the nation as it was to its virtue.

It must surely exercise a powerful influence upon the counsels of the South, because the nation has taught those who are in rebellion—the leaders of that rebellion—that it is as firm and resolute to maintain its own rights as they ardent to secure the triumph of their lawlessness. That being the case, the leaders of the rebellion—especially after the magnanimous, generous, and Christian-like proposal of General Butler to include them in an amnesty, from which they would have excluded him, were adopted—would have no further grounds to sustain this struggle except the resolute determination to commit two crimes—the crime of causeless rebellion and the crime of cruel slaveholding. I cannot but hope that the leaders themselves, when they see the equal firmness and generosity of the North, may yield to wiser feelings; and at any rate it is satisfactory to observe repeated and growing evidence that the non-slaveholding population of the South is not so reluctant to return to the Union, where they may enjoy liberty, fraternity, and equality under the folds of the old flag.

Sir CHARLES LYELL, Bart., said he felt convinced that this was a struggle between a higher and a lower civilisation.

I have felt intense interest in the contest, and although I have been greatly surprised at the amount of resistance which the South has been able to show, I have never felt a doubt of the issue. Much as I deplore the suffering, the loss of life, and the bloodshed caused by the war, I feel satisfied that had the North been able more readily and immediately to put down that rebellion, we should not have attained that result which this society so earnestly desires—the emancipation of the negroes in the South. I believe that result would not have been so effectively brought about as it will be in consequence of the great resistance which the South has been able to make.

The Rev. Dr. MASSIE said he had lately visited the leading towns in the North of England and in Scotland as a deputation from the Freedmen's Aid Society, and he had found in all the meetings which he had held that the sympathies of the people were unanimously with the North. They had hailed the re-election of Mr. Lincoln with cordial, unanimous, and indeed enthusiastic feelings as a great blessing not only to America but to the whole world. Mr. THOMAS HUGHES bore brief but decided witness to the noble simplicity and grand steadfastness of purpose of President Lincoln. The Rev. Mr. JONES, who represented Liverpool, said nowhere more than in that town would the re-election of Mr. Lincoln have a marvellous effect. Those who had had a latent sympathy with slavery, and those who had always had a latent sympathy with freedom, would soon be both convinced that the cause of freedom was identified with the cause of union. Mr. MASON JONES said that the hearts of Englishmen were generally on the side of the North; the pockets on the side of the South. Dr. BURNS pointed out that the President had been re-elected under different circumstances. First he was elected chief magistrate to both North and South; but this time he was tied by no bonds to act otherwise than as his noble head and his large heart might direct him.

Mr. ADAMS replied, accepting the address and the accompanying remarks as a strong proof of the friendly interest taken "by a considerable portion of the English people" in the welfare of the United States whilst passing through their great perils.

"This," he said, "will do great good. For I cannot disguise from myself or from you the painful fact that an opposite disposition has been manifested here in very influential circles, and that the knowledge of this has given rise to a general impression among my countrymen that the whole British nation really desires the disruption and consequent downfall of the power of the United States."

Two points were established by the late election.

The first is the practical impossibility of making any effective separation of the personal and political interests of the two sections of America now involved in this deplorable struggle. This is indubitably shown by the fact that at no time in our history has so direct and persistent an effort at interference to control the event of the election of President been made by the people of the insurgent States as upon this last occasion, while they profess—and doubtless honestly—their desire to separate themselves wholly from it. The notorious projects devised by some of their agents at Niagara Falls in the autumn, followed as they were by the nomination at Chicago of a candidate for the Presidency committed to a policy dictated by that portion of the people well known to be most in sympathy, if not in absolute communication, with them, furnish evidence enough of this truth, if the same were not confirmed by the regrets unequivocally expressed since by certain prominent leaders in the Southern States at the failure of their expectations from that nomination. This shows that, whatever might be the sincerity with which either portion of the country might act in the supposition that it should consent to pledge itself to a complete separation, the fact that the political interests of the two are inextricably intertwined will, under every possible circumstance, render all such promises in practice futile and void.

The second deduction from this election was that the only real question of difference between the two parties in the election was that which directly involved the interests of the slaveholding insurgents, much more than those of the loyal States.

The nomination at Chicago rested on an implied, if not an express engagement, to protect domestic slavery so far as not to make it a question in any plan of pacification or restoration of the Union. (Hear, hear.) The policy of the Government, on the other hand, was well understood to be a restoration of the Union as a primary object, but the settlement of the slave question as a necessary preliminary to a durable re-establishment of peace. If this be a correct statement of the issue, it can be no cause of surprise to find the insurgents straining every nerve to bring about a result favourable to their interests. It was, then, the fate of slavery that made the turning-point in the great decision to be made by the people of the United States on this occasion. If this be so, the result is one in which we may be permitted all to rejoice in common. It has continued a Government which had already done much towards emancipation in the progress of the war, and which might be depended upon to go on doing more, in proportion as matters should approach more nearly the great end of its perfect work. (Hear, hear.) I will conclude, then, with the expression of a hope that, without regard to national distinction, all good men may have cause to rejoice in the termination of this melancholy struggle, if that end be at once the confirmation of a free Government in America, and the eradication of the most formidable evil with which its progress has been heretofore cursed. (Loud cheers.)

Three cheers were then given for Mr. Lincoln, and the deputation withdrew.

A deputation from the working men of South London waited upon Mr. Adams, the American Minister, on Friday, to present an address of congratulation to Mr. Lincoln on his re-election. Mr. G. M. Murphy explained to his Excellency that the address had been agreed to at a meeting of working men held in Lambeth, and pointed out that it expressed the sympathy which the working men of this country generally had with the Northern States in their endeavours to get rid of slavery. Mr. Adams made a brief reply, in which he said that he believed such expressions as those contained in the address would go far towards continuing good feeling between England and America.

A witty saying of M. Dumas the younger is amusing Paris. The Empress is said to have invited him to Compiegne, adding to her courtesy an assurance that all the guests were to enjoy full liberty in the chateau. "What a pity, then, Madame," said M. Dumas, "that all France has not been invited."

148, Strand, *December*, 1864.

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